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No. 1

ANALYSIS OF LUCRETIIUS, DE RERUM NATURA I-III

IN THE CLASSICAL WEEKLY 8 (1915), 177-178, 185-186, I analyzed Cicero's Cato Maior, endeavoring to group, in appropriate divisions, the thought-elements that logically belong together. By-products of the study were suggestions for paragraphing afresh, in more logical fashion, this work. Of the need of such analyses and of their value something was said by way of preface to the analysis itself. I had written of this matter in The American Journal of Philology 28 (1907), 58-59, in the course of a paper on Cicero, De Officiis 1.7-8; that paper included a study the De Officiis, entire, and, as the result of that study, many suggestions of changes in the paragraphing of this work, and in the markings of chapters and sections.

Since students, graduate as well as undergraduate, find much difficulty in following Lucretius's thought, I have undertaken an analysis of the De Rerum Natura. The results, I hope, will not be without interest and profit to scholars also. The present paper deals only with Books 1-3, because it is in these books that the progress of the work is most orderly, and we get the best understanding of Lucretius's modes of work and of his mental operations. These books, again, make a reasonably well-ordered whole, to which, in a sense, the other books are pendants¹.

¹This analysis was begun long before the appearance of the text-edition of Lucretius published by Professor W. A. Merrill, in University of California Publications 4 (1917), 1-258. This edition confirms the belief that a logical analysis of the De Rerum Natura is sorely needed. It would take too much space to point out all the matters wherein I am unable to follow Professor Merrill's grouping of Lucretius's verses. One or two points, however, may be mentioned.

To indicate the major portions of the work Professor Merrill uses 'leading' of various compasses. This device is useful, but it does not go very far; it throws no light at all on the relations of the main parts to one another or to the whole. To indicate the subdivisions of the main parts Professor Merrill uses a complicated system of markings, made more perplexing by the fact that one mark, an italicized letter at the beginning of a verse, is used (so it seems to me) for two different things.

Most confusing is the way in which captions, giving summaries or themes, in capitals throughout, are frequently flung in. These come in, at times, in an incomprehensible way. For example, between verses 43 and 44 of Book I is set a caption, consisting of four Greek words. What excuse is there for their insertion? They can apply only to 44-49, which Professor Merrill agrees with others in considering an interpolation. So, after verse 61 comes a space which shows that, to Professor Merrill's mind, a major division of the poem begins here, and then, over verse 62, are set the words LAUS INVENTORIS. Now, I do not believe that a major division of the poem begins here; the *laus inventoris* is not introduced for its own sake (Lucretius, in a word, is not going off on a tangent), but is in place, most logically, as an illustration (justification) of *summa*, 54. See this analysis, I, 2, (a).

I am more and more resenting the introduction of captions and summaries into the body of the text, ancient or modern, that one is trying to understand. Such things militate against understanding, even when they are best done; they are a positive irritant when done as they are, at times, in Professor Merrill's book. Marginal comments meant to show connection of thought (see e. g. Bailey's translation of Lucretius) are a wiser device.

DE RERUM NATURA I-III

Themes: *The Universe exists sine Numine Divom;*
The Soul of Man is Mortal

Book I

- I. Introduction (1.1-145).
 1. Invocation to Venus (1-43).
 - (a) Give, Venus, to my poem never-dying charm (1-28)².
 - (b) Give, Venus, peace to our times (29-40), that I may write with spirit unruffled (41-42), and that Memmius may be in position to attend to what I shall write (42-43).
 2. Address to Memmius (50-145)³.
 - (a) Give me, Memmius, all your powers (50-53), for all will be needed; it took an Epicurus to lay the foundations of the supreme system I am to unfold to you (54-79)⁴.
 - (b) Do not fear that to follow my discussion will involve you in impiety (80-126).
 - (1) Fear not the charge of impiety from religion: the charge of impiety lies rather against religion itself (80-101).
 - (2) Do not be affrighted by anything the *vates* say (102-126), for
 - (1') Their tales of life *post mortem* are born of self-interest (104-106); they must tell such tales to keep their hold on men (107-109).
 - (2') These tales, however, have meaning only for those who do not understand the truth about the soul—the truth I am to tell you. Even Ennius, whom I so greatly revere, erred, because he understood not this truth (110-126).
 - (c) Hence we must apprehend
 - (1) the laws of the universe (127-130),
 - (2) the nature of the soul (130-131), that we may know the real significance of certain phenomena of sickness or sleep which seem to imply that the soul lives on after death (132-135).
 - (d) My poem will be difficult to understand, particularly because of certain limitations of our Latin tongue (136-145)⁵.

²I have not thought it necessary to set quotation-marks about the summaries or paraphrases of Lucretius's thoughts. My comment I shall relegate, as far as possible, to footnotes, or else I shall print them 'solid' in the text.

³44-49 are wrongly inserted from 2.646-651.

⁴62-79 are, in effect, a commentary on *summa*, 54. Verses 50-79 should be printed as one paragraph.

⁵This passage is a digression. See Note 7.

II. Discussion Proper (1.146-3.1094)⁶.

A. We must understand nature, the laws of the universe. The universe exists *sine numine divom* (1.146-3.30).

1. Preliminary statement (146-148), anticipating the contents of 1.149-3.30: To dispel the darkness I spoke of above we must understand nature⁷.
2. Discussion of the First Basic Principle: Nothing can be produced from nothing (149-214).

This would be clearer if put affirmatively, thus: Behind each particular thing lies (lie) something (some things) which explain(s) it, *sine numine divom*. Compare 158, 167, 190-191, 198. Not even power divine can produce something out of nothing.

- (a) Statement of the First Basic Principle (149-150).
- (b) Explanation of the importance attached to this principle: Men are full of fears now because they can not explain the universe *sine numine divom* (151-154). My first basic principle, by giving the explanation, removes these fears (155-158).
- (c) Proofs (159-214):
 - (1) The phenomena of genera and species—their existence and persistence (159-173).
 - (2) Restriction of specific things to specific seasons (174-183).
 - (3) The fact that time is invariably necessary to the full development of things, plants and animals (184-191).
 - (4) The fact that certain forms of sustenance are necessary to the full development of things, plants and animals (192-198).
 - (5) The limitations of growth in the case of various things, e. g. men (199-204).
 - (6) Summary, prematurely made, interrupting the series of proofs (205-207).

These verses belong, logically, between 214 and 215.

- (7) The fact that cultivation always makes for fuller development (208-214)⁸.
3. Discussion of the Second Basic Principle: Nothing is reduced to nothing. Matter is indestructible (215-264).
- (a) Statement of the Second Basic Principle (215-216).
- (b) Proofs (217-264):

- (1) The fact that it always takes force to work (apparent)⁹ destruction (217-224).
- (2) The fact that things are in the world to-day (225-237)¹⁰.
- (3) The fact that varying amounts of force are needed to work (apparent)⁹ destruction (238-249)¹¹.
- (4) The fact that what seems to be destruction of matter is merely change of the form of matter (250-261).
- (c) Summary and restatement: Matter is imperishable (262-264).
4. Refutation of a possible objection to the teaching of 159-264¹² (265-328).

In the teaching of 159-264 mention has been made of atoms¹³. Lucretius now stops his main exposition, to inject matter which to-day would be put in a footnote. The passage is a good example of the rhetorical device called *occupatio*, forestalling of criticisms or objections¹⁴.

- (a) Preliminary statement: The fact that the *primordia* are invisible is no disproof of their existence (265-268).
- (b) Proof, lying in the declaration that there are many things which we know only through their effects, not through sight of the things themselves (269-270). These things include
 - (1) the winds (271-297)¹⁵;
 - (2) smells (298-299);
 - (3) heat, and cold, and sound (300-304);
 - (4) the particles, substantial, though unseen, whose coming and going, though undetected by the eye, are attested by the phenomena of absorption and evaporation of moisture (305-310);
 - (5) the particles, substantial, though unseen, whose going away, though undetected by the eye, is attested by the wearing away of a ring, a stone, etc. (311-321);
 - (6) the particles, substantial, though unseen, whose coming and going, though undetected by the eye, are attested by the phenomena

⁶I justify the insertion of this word by setting *videri*, 224, beside 262. This passage is awkwardly put and somewhat ineffective. What Lucretius means is this. We never really see annihilation take place; what we do see is disintegration, resolution of things, by varying degrees of force, into their parts, parts which are imperishable.

⁷234-237, 248-249 are unnecessary. They dislocate the discussion, by drawing, too soon, inferences. This involves, then, restatement of the second basic principle. See Note 8.

⁸This division is a variation of (1); 238-249 (247) might well have been combined with 217-224.

⁹Another objection might have been raised, that Lucretius had not proved the existence of atoms (matter); to this he makes answer, finally, in 422-425. Elsewhere, too, for convenience Lucretius assumes the truth of something which later he proves. A striking instance is the important matter of the collision of the atoms, the 'blows' they experience, through which nature *gerit res*. Repeatedly, in Book I, he assumes that there are such collisions. Even in Book II, in his formal discussion of the motion of the atoms, he handles in very bungling fashion the matter of the swerve of the atoms, on which the possibility of the collisions absolutely depends.

¹⁰Passages set 'solid' give my comments: see Note 2.

¹¹Cicero is fond of this device: see e. g. Cato Maior 21, 35. Horace, too, likes it: compare e. g. Serm. 1.4.45.

¹²See Notes 7, 8, 10, 11. 278-297 are needless. 278-279 sum up and repeat, needlessly, 271-276. This repetition leads to the comparison in 280-289. This comparison leads to that in 290-294, which harks back to 280-289. Verses 290-294 in turn lead to a second summing up, in 295-297.

⁶See the opening paragraph of this paper for a statement of its compass.

⁷Verses 146-148 repeat 127-130; 1.149-3.30 give the understanding of nature called for in 1.127-130, 1.146-148. Verses 146-148 thus help us to pick up the thread of the thought after the digression in 136-145 (see Note 5). Again, 146-148 easily make the transition from the introduction or preface (dedication) to the discussion proper: they at once sum up 127-135 (145) and introduce 1.149-3.30. In a word, they are pivotal verses (see my note on Seneca, Medea 350-360, The Classical Review 17.46).

⁸In this passage (149-214) we see well the merits and the demerits, the strength and the weakness, of Lucretius's workmanship. He is (1) careful to state clearly what he expects to prove, and (2) careful to draw clearly the inferences suggested to him by his proofs. Indeed, he is overcareful to draw these inferences; the result is, at times, a break in the orderly development of the argument, and repetition, too, since he draws his inferences before he has exhausted his store of proofs. See Note 10.

of growth and decay. Nature often works through bodies which to us are imperceptible (322-327).

(c) Summary and restatement (328).

5. Discussion of the Third Basic Principle: There is void in all things (329-417).

(a) Preliminary statement: Besides matter there is void (329-330). To understand this is of prime importance: one who understands it will not go far astray (331-333)¹⁶.

(b) Proofs (335-397):

(1) The fact of motion in the universe implies the existence of void, for without void there could be no motion (335-342).

(2) The very existence of life in the universe proves the existence of void, for things could not have been created without motion, and so things could not have been created at all if matter had been massed together, without void, immovably (343-345).

(3) The fact that bodies apparently solid are not really solid proves the existence of void: note the trickling of water through rocks, the penetration of cold into our bodies, and of sounds through the walls of houses (346-357).

(4) The fact that bodies of equal size differ so greatly in weight proves the existence of void (358-367).

(c) First summing up: There is void (368-369).

(d) Elaborate refutation of possible objections to proof (1) above, and, if the objections hold, to proof (2) also (370-397).

Another instance of *occupatio* (see Note 14). The thought of the passage is, 'No matter what others say, no explanation of motion is possible without the assumption of void'.

The passage, which restates and amplifies 335-345, especially 335-342, runs as follows:

(1) Preliminary statement: Some maintain that motion involves not void, but change of position only (370-376), falsely (377).

(2) Answers to this dictum (378-417):

(1') A body cannot change its position unless there is void into which it can move while it is changing its position (378-383).

(2') When two broad bodies, after collision, rush asunder, void is inevitably left: the air cannot fill instantly the intervening space that results from their separation (384-390). Even the theory that, when two bodies under such circumstances spring asunder, the air condenses, does not help; you cannot thus escape the fact that there must be void under such conditions: the condensation would be impossible without void (391-397).

(e) Second summing up: I have, then, proved that there is void. I could say much more on

this theme, but enough has been said to prove that there is void in the universe (398-417).

See here again Notes 8, 10, 11, 15.

6. Discussion of the Fourth Basic Principle: Besides body (matter) and void there is nothing else (418-482).

(a) Preliminary statement: All nature consists of body (matter) and void. In void body moves and lives and has its being (418-421).

(b) Proofs (422-482):

(1) That body exists is axiomatic¹⁷—it is proved by the ordinary perceptions of mankind. Without belief in the existence of matter no progress in our inquiries is possible: indeed, we shall be without starting point for these inquiries (422-425).

(2) Without void we cannot explain the position of things or their motion, i. e. their life (426-429).

This passage repeats 335-345, 370-397.

(3) No third thing is thinkable: therefore no third thing exists (430-448).

(1') Preliminary statement: No third thing is thinkable (430-432).

(2') Whatever exists must either touch or be touchable and so be matter (433-436) or be traversible and so be space, i. e. void (437-439).

(3') Whatever exists must either act on other things or be acted on (i. e. suffer), or be so constituted that in it <other> things can find position or move: in the former case it will be matter, in the latter it will be void (440-444).

(4') Summary and restatement (445-448).

(4) Everything which is not *per se* matter or *per se* void is either a property or an accident of matter or void (449-482).

(1') Statement I: Everything except matter and void is either a property or an accident of matter or void (449-450).

(2') Statement II: definitions. A property of a thing is something which cannot be taken away from the thing without destruction of the thing (451-454). An accident of a thing is something whose presence or absence leaves the thing unimpaired (455-458).

(3') Illustration: Time itself has no independent existence (459-482).

(a) Statement and argument: Our sense of present, past, and future arises only from the motion of things or from the quiet rest of things. Time, therefore, has no independent existence (459-463). We get the conception of time <and of happenings in time> only in connection with persons or places (464-470), with matter or void (471-477).

¹⁶Verse 334, as it appears in the MSS, is unintelligible.

¹⁷See Note 12.

(β) Summary and restatement (478-482).

7. Discussion of the Fifth Basic Principle: The atoms are of *solida simplicitas*, of solid singleness, i. e. uncompounded (homogeneous), and so indestructible (483-598).

(a) Preliminary statement: Matter consists either of atoms alone or of atoms in combinations (483-484). The atoms themselves are uncompounded and so indestructible (485-486), hard as it is to believe this doctrine (487-497). But reason and the constitution of the world constrain us to believe it (498-502).

(b) Proofs (503-598):

Part One: The atoms are solid, and without void (uncompounded, homogeneous) (503-527).

(1) Since, as we have shown¹⁸, the universe consists of but two things, matter and void, matter must somewhere and somehow exist by itself, unmixed with void, and void must exist by itself, unoccupied by matter (503-509). There are, therefore, atoms, things without void, completely solid (510)¹⁹.

(2) All things not themselves atoms consist of combinations of atoms with void²⁰. The function of the atoms in such combinations is to contain (surround) the void: only things themselves solid (and without void) can discharge that function (511-517). We see at once how, when the combinations are dissolved, the matter that, with void, entered into the combinations remains itself imperishable. We thus have an explanation of the persistence of the universe (518-519).

(3) The universe cannot be explained on any other theory than the one just advanced [in (1), (2)], i. e. the theory that matter, absolutely uncompounded (solid), without void, and void, wholly unoccupied by matter, exist in alternations, for, plainly, the universe is neither omnipresent matter nor space entirely unoccupied (520-527).

Proofs (1), (2), (3) belong closely together, in one sequence: they deal with the solidity of the atoms. On the demonstration of this doctrine depends the demonstration of the indestructibility of the atoms (528-539), to which we now proceed.

Part Two: The atoms are indestructible (528-598):

(4) Since the atoms are uncompounded, homogeneous, solid, without void, they cannot be split into parts, or penetrated, or destroyed by any of those forces that, before our eyes, bring to an end the combinations of atoms with void (i. e. the *res genitae*, *genita*) to which reference was made above <in 484, 511-519>. These forces have power to

destroy things only because there is void in things (528-539).

(5) Any other view of the atoms is inconsistent with our first and second basic principles, especially the second²¹, since, had the atoms not been imperishable, things in the universe would have been reduced to nothing, and we should have to hold that the existing universe had been recreated out of nothing! (540-550).

(6) The fact that there is still a universe, and the phenomena of the <destruction of things, of the> conception of <those> things <again> and their development <again> to full maturity within definite periods themselves prove that the atoms are indestructible, especially if we remember how much swifter the processes of dissolution are than the processes of restoration (551-564).

Here, as often, Lucretius requires his readers to supply part of his thought. The insertion of the words included above in angular brackets I justify by 560, 561-564.

Part of this argument was used above, 225-237, in the discussion of the second basic principle. See this Analysis II, A, 3, b, (2). (6) is, of course, an elaboration of (5).

(7) My theory²² explains the universe: no other will. The atoms are solid, yes, but through admixture of void with such atoms soft bodies can be produced. But, if the atoms themselves were to be soft (perishable), hard bodies would be incapable of development. Soft bodies would form no proper substratum (underlying principle) of the universe (565-576).

(8) To suppose that the atoms are perishable leads to the necessity of supposing that bodies, i. e. the *res genitae*, the *genita*, the combinations into which the atoms enter with void, are themselves imperishable—an absurd supposition, since such bodies are plainly perishable (577-583).

Here again Lucretius fails to give full expression to his thought [see above, under (6)]. To 578-580, *tamen . . . periclo*, we must add something like, 'but that is impossible, since in the course of endless ages they surely were subjected to countless blows'. With this unexpressed part of his thought rather than with what he actually says verses 581-583 are closely connected. Those verses mean: 'Since, then, objects are subjected to countless blows, and since, as our senses tell us, objects are in fact breakable, we cannot believe that the objects which now exist in the universe have existed through all eternity. They must be reproductions' (560, 561-564).

(9) The persistence of genera and species proves the indestructibility of the atoms (584-598).

This argument was used above: see A, 2, c, (1).

¹⁸See this Analysis, II, A, 5-6.

¹⁹Though Lucretius talks here both of matter and of void, his real concern is, of course, with matter (the atoms). This explains the form of utterance in 510. See also the remark below, between 7, b, (3), and 7, b, (4).

²⁰This was proved in 329-417. See this Analysis, II, A, 5.

²¹See this Analysis, II, A, 2-4.

²²Summed up in 509.

8. Discussion of the Sixth Basic Principle: The atoms have 'parts', but those 'parts' cannot be separated from one another (599-634).

(a) Elaborate preliminary statement (599-614): Arguing from the fact that everywhere about us things have an extreme point, a 'least', we conclude that the atom too is made up of 'least', which may in a sense be called its 'parts', but are inextricably bound together, not separable from the atom (599-608), so that we are right in describing the atom as of *solida simplicitas*. In a word, the atom is an indissoluble group of imperishable 'parts' (609-614).

(b) Proofs (614-632):

(1) If there is no 'least' in the atom, i. e. if the process of subdivision in the atom goes on indefinitely, the tiniest bodies in the universe and the universe itself will both be infinitely divisible and so equal each to the other (614-622)—an absurd doctrine: the atoms are solid and immortal (623-627).

(2) The assumption that everything is infinitely divisible leads to another absurd result: if you keep on dividing, you will get something without extension and so incapable of discharging the functions of matter (628-632).

9. Elaborate *occupatio*: a refutation of the physical theories of the Pre-Socratic philosophers (635-920).

Part One (635-704):

(a) Preliminary Statement. Those who make fire the basic substance of the universe are wrong—Heraclitus among them, for all the reverence some light-headed persons accord him for his dark sayings (635-644).

(b) Proofs (645-704):

(1) This theory leaves unexplained the variety of things in the universe. Fire can only be condensed or rarified. Now, the essential quality or characteristic of fire is heat (and heat alone): hence the condensation and the rarification of fire, the only processes of which fire is capable, would give us only varying degrees of heat—not one thing else (645-654). Compare (5), below.

(2) But even this meager result is impossible on Heraclitus's view, for he and those who think as he does deny the existence of void. Hence, on their theory, (1) the condensation and the rarification of fire would be impossible (655-659), (2) all things in the universe would consolidate into one (660-661), a something incapable of emissions from itself, a something, therefore, quite unlike fire, which emits light and warmth, and so clearly has void in it (and hence is not simply all fire). They thus doubly contradict their own basic doctrine (663-664).

(3) If they hold that somehow, by a process different from condensation and rarification, fires can combine and in so doing change their substance (and so produce new bodies), a worse fate awaits them, since their basic substance will, on that view, change its nature, will lose its identity (and so perish), the universe will come to nothing, and, if recreated, will be recreated out of nothing. All this is in conflict with our first two basic principles <see this Analysis above, II, A, 2-3> (665-674).

(4) Only the true view, *my* view, of the atoms, as things imperishable, varied, of nature unalterable, capable of divers arrangements, will account for the existing universe (675-679). Compare (6) below.

(5) If fire were the one basic thing, then, whether aught were added to fire or aught were taken from it, however much the order of the parts of fire might be changed, we should have fire and fire only (680-683). Compare (1) above.

(6) No, the only true view is *my* view of the atoms (684-689). Compare (4) above.

(7) In saying that fire is the one basic principle, and that all things are fire, Heraclitus absurdly flies in the face of our senses, our one criterion of truth: the senses plainly see that things other than fire exist (690-700).

(8) If one must find a single substance, why choose fire, of all things, as such basic substance? Why postulate the existence of fire, while denying the existence of all else? To do that is as absurd as to reverse the process (701-704).

C. K.

(To be continued)

ARCHAEOLOGICAL NOTES FROM ENGLAND

I write these lines on July 5, 1919, at five minutes' distance from the British Museum, where this afternoon I have found the Demeter of Knidos finally liberated from the casing which only two days ago still enclosed her. Practically all the sculptures and vases in the world's most precious repository of ancient art have now been restored to the public gaze, after a long period of protection against the perils of aerial bombardment. The delicate operations of packing, storing, and replacing have been carried out with practically no damage to the objects, although these included both heavy, bulky marbles, such as the pediment figures of the Parthenon and the colossal group that once surmounted the Mausoleum, and delicate pottery like the white-ground Attic lekythoi. The staff of the British Museum have earned the gratitude of all lovers of antiquity by their capable performance of this task: for the nature of some of the risks to which famous works of sculpture

have been exposed is revealed by the fresh lesions which, I understand, have been sustained by the Aphrodite of Melos in the Louvre, and by the injury to the unique patina of the Ephebe of Subiaco caused by the dampness in the cellars of the Terme Museum.

The Museum authorities in London have profited by the opportunity for effecting certain rearrangements of their collections. In particular, the civilization of Roman Britain is now worthily represented in a large room adjoining the Hall of the Bronze Age: here can be studied e. g. the various ceramic fabrics of the provinces of Britannia and Belgica, while the familiar bronzes, such as the colossal head of Hadrian and the figure of an archer from the Thames, and the helmet from Ribchester, are exhibited to advantage.

The most noteworthy recent acquisition comes from the recently dispersed Deepdene Collection, and is a masterpiece of the ceramic art of Southern Italy in the fourth century B.C.: a large bell-crater, with a representation of Orestes taking sanctuary at Delphi; the polychromy is striking, and the spirited execution suggests the influence of the stage; the opposite side contains a Dionysiac subject. Two smaller South Italian craters come from the same Collection; there is an admirable Calene cylix with the well-known representation of four moments in the voyage of Ulysses's ship; and among the new accessions of Attic pottery is the 'Kleinmeister' cylix, from the Van Branteghem and Weber Collections, bearing the signature of the otherwise unknown Archeneides. An interesting fragment of bronze relief, apparently from the 'Thensa Capitolina', has also been acquired.

At Oxford, the Ashmolean Museum has been remarkably fortunate in its war-time accessions. Several of its new Attic vases will eventually become famous; and the charming fifth-century portrait statue of a woman, not far removed from the art of Phidias and perhaps executed by the very hand of that master, is already known through Professor Percy Gardner's article in the last volume of the *Journal of Hellenic Studies*. Equally important are certain other recent acquisitions which the Keeper kindly showed me, but which a regard for the laws of hospitality forbids my describing, as they are still quite unpublished.

It is thus possible to report satisfactory progress in the English Museums at the close of the Great War. With regard to other aspects of scholarly activity the case is different, for probably no class in English society during these five years has more unsparingly sacrificed itself and its own peculiar pursuits for the good of the nation than the graduates of the Universities. The two pages of obituaries with which the recent volume of the *Annual of the British School at Athens* opens require no comment; nor do the further pages of that volume, and the other recent classical publications of Great Britain, the articles in which are due almost entirely to the older generation. The time and the energy which the War has taken from scholarly activities can never be replaced, and, if the next decade shall contain certain lean years for our studies in this coun-

try, the reason will not be far to seek. The British School at Athens proposes to publish the full War records of its former members: in this we may expect it to furnish a not unworthy apologia pro vita sua. And, when Dr. Walter Leaf, in addressing the annual meeting of the Society for the Promotion of Hellenic Studies, observed that he had been elected to the presidency of the Society on the day of the murder at Sarajevo and was laying down his office five years later within a very few days of the conclusion of peace, he must have been conscious that both he and his successor, Sir Frederic Kenyon, have given shining example of how not only the young but the veterans as well in the world of scholarship can serve the State in its hour of need.

THE AMERICAN ACADEMY,
Rome.

A. W. VAN BUREN.

REVIEWS

A Gold Treasure of the Late Roman Period from Egypt (= Volume XII, Part 2, University of Michigan Studies, Humanistic Series). By Walter Dennison. New York: The Macmillan Company (1918). Pp. 89-175, with 54 plates and 57 figures in the text. \$2.50.

The effort of American collectors to make our country a rich storehouse of the past owes a share of its success to the cooperation of American scholarship. In this regard great credit is due to the late Professor Walter Dennison because it was through him that the first of the treasure that he has described in this monograph came to this country. In keeping with the precious character of its subject-matter this publication, which has been supported by Messrs. Charles R. Freer and William H. Murphy, of Detroit, and by Mr. J. Pierpont Morgan, Jr., of New York, is richly provided with costly illustrations. It completes the volume of which *East Christian Paintings in the Freer Collection*, by Charles R. Morey (*THE CLASSICAL WEEKLY* 9.163-164) was the beginning. The volume as a whole is as luxurious as any University could ask to have among its Studies. All the more does one regret that Professor Dennison could not have seen it in final form. On account of the outbreak of hostilities in 1914 there was, however, long delay in procuring the photographs needed for the heliotype plates. The author's death in 1917 took place as the last proofs were passing through his hands. A brief biographical summary of his activities has appropriately been appended to this book.

The subject of the study is a treasure almost all of which is presumed to come from the same place of discovery, though the place was not revealed by the Arab peasants by whom the various objects were brought secretly and at intervals to an antiquary at Cairo. In all there are 36 numbers; with the exception of a rock crystal statuette all are of gold and many are sumptuously bejewelled. There are two large pectorals and two corresponding, though not necessarily appertaining, large medallions; three small medallions which seem to belong to a girdle; seven necklaces; one breast

chain; three pairs of earrings; one pair of armlets; five pairs of bracelets and a single one; a small cross. This was divided up through purchase by four private collectors, Messrs. Freer and Morgan, mentioned above, Mrs. Walter Burns, of London, and Herr Friedrich Ludwig von Gans, of Frankfurt a.M., and has gradually been passing on into the four respective collections to which it was destined by the purchasers: Smithsonian Institution, Washington; Metropolitan Museum, New York; British Museum, London; Antiquarium, Berlin.

With such material and under such auspices it is not surprising that the main emphasis of the book lies on the elaborate natural sized reproductions. Except for less than a dozen introductory pages, the text confines itself to description of the objects with some citation of comparative matter. This description is painstaking in most respects. In dealing with ornament one would sometimes prefer more exact terminology. The lack of it is most noticeable when the author writes vaguely of "an adaptation of the lotus and palmette ornament" (page 129), or defines the decoration of an object merely as "a simple design" (164). But the plates can always be consulted for more precise information and would not have been dumb if there had been no text whatever. There are a few slips, possibly due to unfinished proof-reading, such as the circumstantial denial (139), in the face of evidence, of the use of bronze hinge pins, although they are found and admitted later on (160, 162). "Byzantinische Zeitung" (107, note 6) is erroneously written for 'Byzantinische Zeitschrift'.

In spite of the care and expense devoted to such a book and in spite of the new material it offers, one will learn little from it of the history of the goldsmith's art in the period in question and one will not find the objects herein published definitely given their place in art history. Along these lines the monograph has not come up to Professor Morey's study. The author frequently gives evidence of a certain unfamiliarity with his field. Errors are found in connection with what comparative material is introduced. A few may be instanced. The scene which the author calls "The Miracle at Cana" in S. Apollinare Nuovo, Ravenna (132 f.) and which he uses in connection with the iconography of that subject is a modern reconstruction of what is now thought to have been an Entry into Jerusalem. In fact, the illustration he offers (Fig. 32) is not after a photograph of the mosaic directly, but after a long-since discredited photograph of an aquarelle. The portrait of Justinian in S. Vitale (136) ought not be dated as late as 557 A. D.; for comparison with the coin in question, moreover, the portrait of the Emperor in S. Apollinare Nuovo is the one to be cited.

The book offers, one may fairly say, a beautiful series of reproductions with full description to accompany them. In this capacity of presentation of material it leaves little to be desired. It remains for us to relate this material to the general development of Early Christian art.

BROWN UNIVERSITY.

JOHN SHAPLEY.

The Venetian Point of View in Roman History: A Lecture Delivered at the John Rylands Library, October 10, 1917. By R. S. Conway. London and New York: Longmans, Green and Co. (1919). Pp. 22. 1 sh.

This lecture is an attempt to point the way to a truer appreciation of the aim and the attitude of Livy in writing his History of Rome. The Venetians, from at least as early as the sixth century B. C., were established to the north of the River Po, between the Alps and the Adriatic. At the time of the barbarian invasions they settled the lagoons of Venice, and from them are descended the Venetians of the Middle ages and of modern times. This Venetian race from the earliest times has displayed remarkable artistic ability, which culminates in the work of the great painters of the Renaissance. Their works are distinguished, as Professor Conway expresses it (6), by a "dramatic" quality, which

represents some strong human feeling in a setting of circumstance which is in some way vitally related to it, so that the whole seems not a picture, but a part of life.

The work of Livy, a native of Padua, the ancient center of this Venetian race, will be best appreciated by regarding him as viewing the history of Rome with the eye of a Venetian artist. Says Professor Conway (9):

That is, to realize that what gave him most pleasure, and what he counted his greatest object, was to paint a series of pictures, each embodying, in the fewest words, some clash of feeling and circumstance, some struggle of rival passions, some triumph of wisdom or valour or devotion; pictures instinct with dramatic imagination and coloured with lively human sympathy. The rest of his narration, though he dealt with it honestly and frankly in his own way, was to him only the setting for the true work of his art, the pictures of noble scenes.

Professor Conway supports his interpretation by citing Livy's own words with regard to the aim of his work (Praefatio 6 ff.), and by quoting a series of selections from the translation of Livy by Philemon Holland as examples of Livy's success in painting word-pictures of absorbing dramatic interest. These selections are the account of the *spolia opima* of Aulus Cossus (4.20.5 ff.); of Hannibal's passage of the Alps (21.34.4 ff.); of Titus Manlius (8.7.12 ff.); of Papirius and Fabius (8.33.7 ff.); of the repeal of the Lex Oppia (34.1.5 ff.); and the episode of Scipio and Allucius (26.50 ff.).

UNIVERSITY OF MICHIGAN.

A. E. R. BOAK.

THE CLASSICAL CLUB OF GREATER BOSTON

The annual meeting of The Classical Club of Greater Boston was held at Boston University, on Saturday, May 24, with the President, Mr. Henry Pennypacker, Head Master of the Public Latin School, in the chair. Officers for 1919-1920 were elected: President, Professor Clifford H. Moore, Harvard University; Vice-Presidents, Dr. Ellen F. Pendleton, President of Wellesley College, Professor Alexander H. Rice, Boston University, Rev. Charles W. Lyons, S. J., President of Boston College; Secretary, Clarence W. Gleason, Roxbury Latin School; Treasurer, Thornton Jenkins, Head Master, Malden High School; Censor, Albert S. Perkins, Dorchester High School.

The programme was as follows: The Latin Teacher's Opportunity, Frances E. Sabin, University of Wisconsin; The Place of Latin in the Junior High School, Joseph A. Ewart, Assistant Superintendent of the Public Schools, Somerville, Dr. J. E. Burke, Assistant Superintendent of Public Schools, Boston, Mr. Michael E. Fitzgerald, Superintendent of Schools, Cambridge, Joseph A. F. O'Neill, John Winthrop School, Boston; The Value of Classical Study—The National League for the Classics, Dean Andrew F. West.

The following is the Provisional Schedule for 1919-1920:

October 23. Sociability Committee. Boston Museum of Fine Arts.

December 13. Forum Committee. Boston University.

February 14. Joint Meeting with Eastern Massachusetts Section, The Classical Association of New England.

April 2-3. Meeting of The Classical Association of New England, Wesleyan University, Middletown, Connecticut.

May 15. Forum Committee. Annual Meeting.

ALBERT S. PERKINS, *Censor*.

THE CHICAGO CLASSICAL CLUB

The seventeenth meeting of The Chicago Classical Club was held in the Hotel La Salle on Saturday, May 17. The attendance (76) was the largest in the history of the Club, with the single exception of that at the sixteenth meeting. Professor J. T. Hatfield, of Northwestern University, conducted the singing before and during the luncheon, using Flickinger's *Carmina Latina*, and also sang a Latin solo, his own composition. Mr. C. E. Chadsey, Superintendent of the Chicago Schools, was present and spoke briefly. He favored a larger study of Greek in the City Schools. Professor W. G. Hale, who was on the point of retiring from active service at the University of Chicago, spoke feelingly of the past, present, and future of classical studies and of his own plans. The principal address of the afternoon was delivered by Professor John A. Scott, of Northwestern University, on *Classical Lands after the War*.

Professor (now Dean) Roy C. Flickinger, of Northwestern University, was reelected as President, Miss Frances Etten, of the Wendell Phillips High School, as Secretary-Treasurer, and Miss Laura B. Woodruff, of the Oak Park High School, as a member of the Executive Committee. New members of this Committee are Miss Stella W. Aten, of the Nickolas Senn High School, and Mr. Archibald W. Smalley, of the Hyde Park High School.

A feature of the occasion was the distribution of Year Books, containing a historical statement, a list of the Club's officers and programmes during the five years, and a directory of the members. The paid membership has grown from 31 to 102 within the last year.

FRANCES ETTEN, *Secretary*.

THE WASHINGTON CLASSICAL CLUB

The Washington Classical Club held its last meeting for 1918-1919 at the Colonial School for Girls, on Saturday, April 26. The Rev. Earle Wilfley, pastor of the Vermont Avenue Christian Church, discussed *The Debt of the Modern to the Classical Drama*. A considerable part of the address was devoted to a comparison of the *Oedipus Tyrannus* of Sophocles and Shakespeare's *King Lear*; both of these tragedies, the speaker said, might be characterized as studies of "exaggerated ego". Illustrative selections from the two plays were read most effectively by Dr. Wilfley. Appreciative comments were made by Professor Mitchell Carroll, of the

George Washington University, and Mr. Ogle R. Singleton, from the office of the Judge Advocate of the Navy.

In spite of the serious difficulties arising from conditions in war-time Washington, the Club had an encouraging year, and the membership, which had fallen to about eighty, was restored to more than one hundred.

Owing to the influenza epidemic, the October meeting was omitted, but on November 30 the Club met at the Friends School, and the Rev. John Francis Quirk, S. J., Professor of Psychology at Georgetown University, lectured on Vergil and Christianity. On January 11, Miss Ruth Putnam read a paper on Julius Caesar's Estimate of the Germans. This meeting was held at Gunston Hall School. The College Women's Club was the place of meeting on March 22, and Mr. Fred Irland, Official Reporter of the U. S. House of Representatives, gave a noteworthy address on *The English of Non-Classical High-School Pupils*. The facts and charts which were presented led to an interesting discussion in which Professor Mitchell Carroll, Professor William A. Eckles, of Central High School, and Dr. Harvey W. Wiley, head of the Bureau of Food Sanitation, participated. Dr. Wiley, who is as much opposed to false labels and adulterations in education as he is to those in food products, closed by expressing the hope that when his boy grew up he might still be able to find a College somewhere in which he could get a truly liberal education with an A.B. degree that really stood for something.

THE GEORGE WASHINGTON
UNIVERSITY.

CHARLES S. SMITH.

THE NEW YORK CLASSICAL READING LEAGUE

Many of the readers of *THE CLASSICAL WEEKLY* are doubtless familiar with the program of The Classical Reading League of the New York State Teachers' Association (see *THE CLASSICAL WEEKLY* 10. 133). Founded about three years ago, the League has been conducted successively by Union and Rochester Universities, and is this year maintained by the College of the City of New York. Its current circular was issued near the end of the spring term, so as to be available for the opportunities of the summer vacation.

The plan of the League thus far has been simply to provide a program of suggested readings and the stimulus of cooperation in an explicit undertaking. It is probably true that most of us classical teachers do not read as much of our favorite languages as would be good for us. Too easily we repeat with our classes the familiar assignments, till it is no wonder if sometimes our impressions lack freshness.

The intentions of the Reading League, then, are sufficiently evident. Its printed program, prepared by a committee representing The Classical Section of the State Teachers' Association, is a very modest one, and readers who prefer are expressly invited to report other texts of their own choice, which may be as far along the road of classical erudition as they desire. Those so inclined are obviously not dependent upon any program of suggestions. But they are urged to enrol in the League if they believe in encouraging its purposes.

The League has addressed itself primarily to classical teachers in the Schools of New York State; but anyone interested in keeping up his classical reading is cordially invited to participate. People in other professions, not excepting the business man, "tired" or retired, may find in the League a pleasant occasion for occupying their leisure hours in what Cicero himself described as a highly civilized way.

Anyone interested may obtain copies of the circular and enrolment card by writing to the undersigned at The College of the City of New York.

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